/1303 cont./

825 ground, it is an omen of murder and a person from the immediate
781 vicinity will be the victim. If someone approaches a small group of men or lands near a few huts and notices a sĭta circling around the huts during the day, he recognizes this as a definite warning that these people are hostile to him and have evil intentions, are perhaps even planning to murder him. Hence he quietly slips away that very night and goes far enough so that none of the men can follow him. If in the next few days a horned owl should again appear in his vicinity or circle around him, he concludes that the men are on his trail. Without delay he hurries off to his own home. He is safe in the circle of his relatives.

825 The Yamana must show due respect for the small finch
824 hĕ̆pul (Taeniopera pyrope). Anyone who annoys it and throws stones at it must be prepared for very bad weather. Out of vengefulness and an injured sense of honor, it causes bad storms and heavy rains.

825 A person who hears the cry of the gray night heron ŭ̆wux
787 (Nycticorax obscurus), rejoices, for this bird tells him that a canoe with friendly visitors will soon come. They usually arrive the very next day and from exactly the same direction that the call of this heron came from or the direction from which the bird flew when it came. Even today the ŭ̆wux is venerated everywhere.

825 The large petreh, especially the albatross, which rise up
821 over the waves far out on the high seas and describe large circles in the air, announce to the people that they must be prepared for rough seas and foul weather.

825 /1304/ It is a universal custom for a hunter who has bagged
•777 a Molinas goose ĭ̆kmĕ (Chloephaga hybrida /kelp goose/) to break both its legs immediately; otherwise he will have no future luck at hunting. If the hunter has a newborn child at home, he may not break the legs of this goose with his own hands if he wishes to keep his child from harm (p.505).

825 A solitary sea duck, dĕ̆ka (Tachyeres patachonicus), fly-
788 ing over a hut fills all the inmates with fear and trembling. They are afraid that this dĕ̆ka will take with it the hĕ̆spif of the children present. They quickly throw large pieces of skin over each baby and cover them well. Others will repeatedly stretch their arms out in front of them, palms forward, at the same time

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/1311 cont./

There is a mountain massif in the west, whose highest peaks suggest the figure of a hunter carrying two wild geese on his back and accompanied on either side by a dog. This man turned to stone there, it is no longer known why, but anyone traveling near there is supposed to remain quiet. Spencer:82 writes: "Ken told me story of boiling lake high up on Hoste Island behind the tall snow peak on Dumas Peninsula seen from Rio Douglas. Too hot to hold hand in and very dangerous to go near" /cited in English/. It is not generally known that there are warm springs here and there in the Cape Horn Archipelago. Not far from Punta Remolino, at a considerable altitude, I myself visited a mineral spring. The following statement by Spencer:82 is vague: "There is a special cove on Tekeniha Bay with a cave in which lives a dangerous spirit. No Yahgan dare stay there at night. George told Ken, who had done so, that he was lucky to have got out alive. Strange noises are always to be heard there at night time" /cited in English/. In the Yamana language there are several expressions which correspond exactly to our terms "lucky devil" and "unlucky fellow." According to Bridges (k):240, BD:42 gives, for example, inawálux, "successful in hunting" /cited in English/, and the combinations that can be formed with it. The superstitious beliefs of the Yamana show their tendency to be afraid and their active imaginations. /Fig. 96 appears here./

/1312/ E. The Kina Celebration

The great significance of the youth initiation for the permanence of the social order of our Fuegians is outwardly expressed by the fact that the young people of both sexes are, without exception, obliged to take part in it on two occasions. By and large, the Kinaxa is obviously a continuance of parental rearing beyond the narrow confines of the family hut, and it has the special goal of making young people useful members of society. The definiteness of this goal is convincingly proved by the fact that, upon the conclusion of their initiation, the individual candidates enter adulthood and have the right to marry and found a family (p-[illegible]). Later on, the knowledge that they have obtained